كِتَابُ التَّوْحِيدِ

Kitab At-Tawhid

FROM SAHIH AL-BUKHARI

أحمد موسى جبريل

ASH-SHAYKH AHMAD MUSA JIBRIL

02

Kitāb At-Tawhīd from Sahīh Al-Bukhāri

Introduction Part II

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

AhmadJibril.Org

بسم الله الرحمن الرحيم

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الحمد لله الذي تفضل على من شاء من عباده بتحقيق التوحيد والثبات عليه حتى الممات ووفقهم لاجتناب الشرك وسبله والدعاته، واشهد ان لا اله الا الله وحده لا شريك له واشهد ان محمد عبده ورسوله. اللهم صلى على عبدك ورسولك محمد وعلى اله واصحابه البررة الكرام وسلم تسليما كثيرا

أما بعد:

قال المؤلف رحمه الله: بسم الله الرحمن الرحيم، كتاب التوحيد.

In the last class, we gave an introduction and discussed the name of the author, the name of the book, the chapter, and matters related to that. And we spoke about why the author رحمه الله تعالى chose to end his book with an essential chapter like Kitāb At-Tawhīd. Why did he end his book with it instead of beginning his book with it? We also mentioned that he's an Imām, and he's an Imām who followed the path of the Salaf, even though some of the commentators on his book did not adhere to the methodology of the Salaf. We also mentioned that Al-Imām Al-Bukhāri was not just a Muhaddith, as many think of him. He's a Muhaddith, but he's also an Imām in 'Aqīdah, and he's also a Faqīh. So his book is not merely a compilation of Ahādīth. It's also a work of 'Aqīdah and Fiqh as well. You'll see it as a book of 'Aqīdah when we explain this chapter, Inshā'Allāh, and you'll see it as a book of 'Aqīdah when you see the many chapters that he dedicated to responding to innovators, as we mentioned. We discussed his style in responding to the Jahmīyyah in this book, and we also said the most essential message brought by the messengers was Tawhīd, the Oneness of Allāh سبحانه وتعالى. Essential matters that we need to know about Allāh سبحانه وتعالى and how to worship Him properly have been made crystal clear to us. No Muslim who believes in Allāh سبحانه وتعالى and the Messenger ﷺ and the Judgment Day would say otherwise. Even if people fall into disputes and deviations, Tawhīd will always remain clear.

This brings us to the next point: what's Al-Bukhāri رحمه الله تعالى trying to do in this chapter? Al-Bukhāri highlights the clarity of Tawhīd in a matter that was distorted by the deviants during his time. He رحمه الله تعالى is protecting Tawhīd from those who are attempting to distort Tawhīd as well as from the misinterpretations of the deviant and ignorant people of his time. How was he doing that? 'Abdullāh, how was he doing that?

***'Abdullāh**: By bringing Āyāt of Allāh سبحانه وتعالى and the Ahādīth.*

Exactly, by bringing Āyāt and Ahādīth. He's taking us back to the infallible sources; that's all he's doing. Similar to the work of Muhammad Ibn 'Abd Al-Wahhāb, the Imām and Mujaddid Muhammad Ibn 'Abd Al-Wahhāb, they're taking you back to the Qur'ān and Sunnah, that's all they're trying to do. Tawhīd and matters of belief are not subject to doubt, imperfection, uncertainty, delay, or hesitation. In these matters, there's absolutely no room for choice or indecision.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا

But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

You can't allow your heart to fall prey to doubt in these matters. If you allow your heart to fall into doubt in these matters, then rest assured that that's a characteristic of the Munāfiqīn. Allāh سبحانه وتعالى said about them,

وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ

And whose hearts have doubted, and they, in their doubt, are hesitating.

Flaws in Tawhīd are destructive.

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ

Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills

إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ

Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

Allāh سبحانه وتعالى said,

وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ

And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.

And specifically in this matter that we're studying — or that we're going to study Inshā'Allāh — Allāh سبحانه وتعالى said,

وَلِلَّهِ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ فَٱدۡعُوهُ بِهَاۖ وَذَرُواْ ٱلَّذِينَ يُلۡحِدُونَ فِيٓ أَسۡمَٰٓئِهِۦۚ سَيُجۡزَوۡنَ مَا كَانُواْ يَعۡمَلُونَ

And to Allāh belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

The most beautiful names belong to Allāh سبحانه وتعالى.

فَٱدْعُوهُ بِهَا

So invoke Him by them

Call Him by those names and leave those who bely, or deny, or distort, or abuse the names of Allāh سبحانه وتعالى. They will be punished for what they do. Allāh سبحانه وتعالى created us, He sustained us, and He endowed us with minds, hearing, sight, and countless other blessings. All these blessings are meant to be used in worshipping Allāh سبحانه وتعالى through Tawhīd with no partners. Those who fail to achieve this purpose are worse than cattle.

أُوْلَٰٓئِكَ كَٱلْأَنْعَٰمِ بَلْ هُمْ أَضَلُّ

Those are like livestock; rather, they are more astray

If we fail to achieve this purpose and to understand our true role in life, our minds and our senses will become misguided, aimless, vain, and they'll become devoid of meaning and purpose.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Then did you think that We created you uselessly and that to Us you would not be returned?

You think We created you in vain or for idle play?

عَبَثًا

Without any purpose

And that you will not return to Allāh سبحانه وتعالى? There's no meaning in perfecting Al-Fiqh Al-Asghar, Furu' Al-Fiqh, the minor Fiqh, like Salāh, Siyām, Zakāh, and other detailed rulings, if Al-Fiqh Al-Akbar, the major Fiqh, Tawhīd is deficient. That's like trying to navigate a ship without a rudder, only to find out that the end result is that you'll be lost without clear direction. Focusing on the Minor Fiqh while neglecting the Major Fiqh, which is Tawhīd, or having deficiencies in it, is like planting a tree without roots. It may seem and look fine for a while, but eventually it'll wither and fall. The entire Da'wah of the Messengers عليهم الصلاة والسلام was centered on establishing Tawhīd.

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ

And to ʿĀd [We sent] their brother Hūd. He said, "O my people, worship Allāh; you have no deity other than Him..."

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ

And to Thamūd [We sent] their brother Sālih. He said, "O my people, worship Allāh; you have no deity other than Him

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ

And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him.

Nuh,

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

أَن لَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَ

That you not worship except Allāh.

In fact, all the Messengers said that.

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ

And We certainly sent into every nation a messenger, [saying], "Worship Allāh and avoid Tāghūt."

This matter accepts no doubt and no hesitation, it must be clear. Therefore, we require infallible sources for this information. That's all Al-Bukhāri was trying to do. We need sources that are free from imperfection. The Qur'ān and Sunnah are the pure sources of Islām and Tawhīd. The Qur'ān and Sunnah are the correct standard by which beliefs, statements, and actions are measured. Allāh سبحانه وتعالى commanded us to hold firmly onto the Qur'ān and Sunnah — not only to hold on firmly to the Qur'ān and Sunnah, but to refer back to them in all matters, especially in times of disagreement.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلْأَمْرِ مِنكُمْ

O you who have believed, obey Allāh and obey the Messenger and those in authority among you.

Obey Allāh and obey the Messenger and those in authority. What if we differ on something?

فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

That's exactly what Al-Bukhāri رحمه الله تعالى was trying to do. When they differed in Tawhīd Al-Asmā' was-Sifāt during his time, he referred us back to the Qur'ān and Sunnah.

فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ

Refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day.

If you differ in anything, do you turn to personal opinions or what seems reasonable? Of course not.

فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ

You refer to Allāh سبحانه وتعالى and the Messenger ﷺ. Al-Bukhāri takes us back to the pure sources. The infallible sources — the Qur'ān,

لَّا يَأْتِيهِ ٱلْبَـٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

and the Sunnah,

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is not but a revelation revealed...

Al-Imām Al-Bukhāri recognized and addressed the deviation by referring us back to the infallible sources in order to preserve the clarity of this pure, clear belief. When other sources are used or new sources are introduced, flaws and disputes are inevitably introduced. Turning to sources other than the infallible sources will result in defects in the outcome.

These are matters of the Ghayb. Did any Shaykh or any ʻĀlim see Allāh سبحانه وتعالى to describe Him to us or to affirm some of Allāh سبحانه وتعالى's Attributes or to deny some of them? In these matters, there's no room for guesses, for innovation, or for speculation. If we rely on intellect in matters that cannot be seen by the eyes or touched by the hands — like the matters of the unseen, like the matters of the Ghayb — if we allow our minds to judge what's true and what's deviant in such matters, we're bound to fall into error. Everyone claims to return to the Qur'ān and Sunnah, but not all truly do, as we're going to see in our studies, Inshā'Allāh. If you truly adhere to the Qur'ān and Sunnah, and when this really settles in your heart and you know the sources that you're supposed to turn to, the roots of much of the misguidance that has afflicted many in Tawhīd Al Asmā' was-Sifāt, and other matters as well, will all become clear to you. In this matter and matters like this, independent reasoning and personal intellect are not valid sources in Tawhīd Al-Asmā'

was-Sifāt or Tawhīd as a whole. There's no place for personal reasoning in this matter, except to use the intellect to understand the Qur'ān and Sunnah like the Salaf understood them. Intellect was created in order to comprehend and understand the revelation. So how can it be justified to elevate intellect to the point that it becomes equal to, or even greater than the Qur'ān and Sunnah? Weak Ahādīth are not used in topics like this. The Isrā'īlīyāt are not proof in matters like this. Personal experiences and dreams are not valid proof in matters of 'Aqīdah, nor in the Names and Attributes of Allāh سبحانه وتعالى. Turning away from the guidance of the Qur'ān and Sunnah and opposing the consensus, the Ijmā' of the Salaf, and giving precedence to intellect and following desires and blindly imitating Ulamā' without evidence — that's exactly how one goes astray in this matter and other matters similar to it as well. This is a certain, definitive path that requires clear and certain proof. That's why Al-Bukhāri turned to the Qur'ān and Sunnah, and that's why we all must turn to the Qur'ān and Sunnah with the understanding of the Salaf. Our Dīn is built upon Tawhīd, so it must be embraced with full accuracy. It's a matter of such significance that we live by it. We live by Tawhīd. We die by it. We're willing to sacrifice our precious lives for it. And we advise others to uphold it. We deem our souls a small price for the sake of Tawhīd and لا إله إلا الله.

In a branch of this Tawhīd is Tawhīd Al Asmā' was-Sifāt. Al-Bukhāri established this chapter, Kitāb At-Tawhīd, then he titles his subchapters to get his point across, and then he brings forward the infallible sources, which are the Qur'ān and Sunnah. His role, رحمه الله تعالى, as an Imām is simply to direct us to the proof and give Wajh Ad-Dalālah through the title. He's not innovating, he's not fabricating, he's not bringing anything new, or from his own pockets. He's doing what Allāh سبحانه وتعالى ordered him and us to do.

فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ

And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day.

And aside from his refutation of the Jahmīyyah and their likes in this chapter, for me, what stands out the most in this chapter is the opportunity this study gives us to develop a sound and pure ‘Aqīdah, learning about who we worship. It’s an opportunity to cultivate love for Allāh سبحانه وتعالى in this Dunyā with clarity and sincerity, so that we meet Him on the Judgment Day with hearts full of love for Him.

To the few, and I know there aren't many, who took time out in Ramadān to study and listen to the entire series this past Ramadān, you know its core theme revolved around love of Allāh سبحانه وتعالى — how to love Him, how to attain His love, and other matters related to that. To truly love Allāh سبحانه وتعالى, one must strive to know Him, and that is the very essence of this chapter. So that's something you need to get out of this chapter, aside from the response in it to the Jahmīyyah and their likes. Whoever knows Allāh سبحانه وتعالى through His Names and Attributes and actions will inevitably love Allāh سبحانه وتعالى. Love for Allāh سبحانه وتعالى deepens with a profound understanding of His Names and Attributes, the Majestic Qualities, and His Blessings and Favors. This love is not just a heart action alone, it’s something that will manifest in one's physical actions, because one who loves Allāh سبحانه وتعالى and one whom Allāh سبحانه وتعالى loves will remain steadfast in his obedience to Allāh سبحانه وتعالى and in following the example of RasūlAllāh ﷺ.

So, Al-Bukhāri رحمه الله تعالى wanted to provide a detailed explanation on the topic of Allāh سبحانه وتعالى’s Names and Attributes, refuting the beliefs of the Jahmīyyah and their counterparts through verses and Ahādīth and showing what he means through his chapter titles. This is why the copyist and narrators of his book understood his intention, and that's

why they added to the title, "Jahmīyyah and others". They added that to the chapter on At-Tawhīd because the Jahmīyyah deny the Attributes of Allāh سبحانه وتعالى, they engage in Nafi, negation or denying, of the Qualities of Allāh سبحانه وتعالى, and the extreme of them deny the Names of Allāh سبحانه وتعالى. Absolute negation of Dhāt Allāh, the Essence of Allāh سبحانه وتعالى, is rare. As Ibn Taymiyyah رحمه الله تعالى said, what's more common is the negation of the Attributes. When they negate the Attributes of Allāh سبحانه وتعالى, this entails negating Dhāt Allāh, the Essence itself. That's Ta'tīl. So that's why they're also referred to as Mu'attilah as well. The belief of the Jahmīyyah and their likes who deny or negate the Attributes of Allāh سبحانه وتعالى leads to the notion that Allāh سبحانه وتعالى is non-existent, that He's nothing, that He's Ma'dūm, والعياذ بالله, تعالى الله عن ذلك علوا كبيرا. Removing all the Attributes from the described entity leads to denying its existence. If someone claims the negation of attributes, this leads to ascertaining the existence of an entity without any description, and that's logically and religiously impossible. The wise, sane people know that anything that exists must have attributes that distinguish it from others and names that denote it from others. Whoever denies the attributes of Allāh سبحانه وتعالى, like His ability to hear and see, then goes on to reject the rest of His Attributes and Names, that ultimately implies — what does that imply 'Abdullāh?

***'Abdullāh**: That they're rejecting the Name of Allāh* سبحانه وتعالى.

That there's no such thing as Allāh سبحانه وتعالى. When they deny the Attributes, His ability to hear, see, and all the rest of His Qualities, Attributes, and Names, that implies that there is no such thing as Allāh سبحانه وتعالى, والعياذ بالله. The point is that the inevitable implication of that creed is Ta'tīl of Dhāt Allāh. What does Ta'tīl of Dhāt Allāh mean? Answer.

***'Abdullāh**: They're basically, Ya'ni, nullifying the existence of the essence of Allāh* سبحانه وتعالى.

Yes. That's what the inevitable implication of their belief entails. That which possesses no distinguishing attributes and bears no name indicating its existence is, in effect, non-existent. That's why Jarīr Ibn ʻAbd Al-Hamīd Ar-Rāzi said,

كلام الجهمية أوله عسل وآخره سم، وإنما يحاولون أن يقولوا: ليس في السماء إله

Translate for me. What does that mean? كلام الجهمية أوله عسل؟

***'Abdullāh**: The words of the Jahmīyyah, at the beginning, are very sweet.*

وآخره؟

***'Abdullāh**: And their end is poison.*

وإنما يحاولون أن يقولوا: ليس في السماء إله؟

***'Abdullāh**: And they're essentially saying that there is no Ilāh over the heavens.*

The words of the Jahmīyyah sound sweet like honey in the beginning, when you first hear them, but in reality, they're poison. What they're ultimately attempting to say, the implication of the creed that they believe in, is that there is no Lord in the heavens. Jarīr Ibn ʻAbd Al-Hamīd's statement, أوله عسل, it sounds like honey when you first hear it — it may sound appealing at first, and that is why I precisely emphasize the importance of returning to the infallible, correct sources. That's why I spoke about the dangers of giving precedence or relying solely on personal reasoning and intellect. These people didn't really wake up one morning and say, *"We choose to deny all of Allāh* سبحانه وتعالى*'s Names and*

Attributes." They didn't wake up one morning and say, *"We choose to imitate the beliefs of the atheists."* No. Their reasoning began like something, when you hear it, it's like sweet honey, only to end in the bitterness of Kufr, Atheism, and a path to Jahannam. What did they claim? What was their reasoning?

*'**Abdullāh**: They claimed that they didn't want to do Tashbīh of Allāh* سبحانه وتعالى *with the creation.*

They didn't want to do Tashbīh, and they wanted to do Tanzīh. What's Tanzīh?

*'**Abdullāh**: Tanzīh is basically saying that, you know, He's too perfect to describe or something along those lines.*

Tanzīh is to declare Allāh سبحانه وتعالى free from imperfection. So what they're trying to say is we're doing Tanzīh of Allāh سبحانه وتعالى. We're declaring Allāh سبحانه وتعالى free from imperfection. They argued that they negated the Attributes of Allāh سبحانه وتعالى out of fear of Tashbīh. What does Tashbīh mean?

*'**Abdullāh**: Likening.*

Likening what?

*'**Abdullāh**: Likening Allāh to His creation.*

So they're arguing that they negate the Attributes of Allāh سبحانه وتعالى out of fear of Tashbīh. They said we don't want to liken Allāh سبحانه وتعالى to His creation. They claim that the Attributes that are mentioned in the Qur'ān and Sunnah imply, in *their* view, a

resemblance between Allāh سبحانه وتعالى and the creation. Therefore, they argue that any attribute ascribed to Allāh سبحانه وتعالى that also exists among created beings must be denied. They believe that affirming such attributes leads to likening Allāh سبحانه وتعالى to His creation, simply because the terms used for those attributes are the same. أوله عسل, sounds sweet like honey in the beginning, but they conceal themselves under a disguise. They conceal themselves under the glorification and sanctification of Allāh سبحانه وتعالى. At first, they appear as though they only intend to glorify Allāh سبحانه وتعالى from resembling His creation. They said we negate the attributes for the sake of Tanzīh, so they ended up saying Allāh سبحانه وتعالى has no power, no knowledge, no generosity, no hearing, no descending, والعياذ بالله, تعالى الله عن ذلك علوا كبيرا, and so on. The inevitable implication of that creed is that Allāh سبحانه وتعالى does not exist. That's why Jarīr said about their words, *"Its beginning is like honey and its end is poisonous."* When you look deeper, you realize that they deny the Existence of Allāh سبحانه وتعالى. Their belief in denying all of Allāh سبحانه وتعالى's Names and Attributes mirrors that of extreme atheists who deny the very existence of Allāh سبحانه وتعالى. Ibn Al-Qayyim, Adh-Dhahabi, and 'Abdullāh, the son of Imām Ahmad Ibn Hanbal, all attributed to Ibn Mubārak when he said,

يزعمون أن إلهك الذي في السماء ليس بشيء

Translate that.

*'**Abdullāh**: They claim that your Ilāh that is above the heavens is nonexistent.*

Is nothing — that's what they are claiming. That's the same meaning of the earlier statement by Jarīr Ibn 'Abd Al-Hamīd.

وإنما يحاولون أن يقولوا: ليس في السماء إله

And we know, we've studied before, that the more noble and dignified something is, the more numerous its qualities are. Something that's trivial or insignificant will have one or two names or one or two qualities. The Arabs of the past deeply admired their swords and shared a very strong bond with them, and that's why they bestowed numerous names upon the swords. That reflects their profound attachment and love to their swords. The swords were celebrated in their poetry. In fact, it's said that the Arabs boasted dozens of different names for their swords. That's a testament to its status in the Arab culture. In contrast, a stick is insignificant, it's nothing. So it only has one or two names or qualities, that's it. Makkah is a special city, Makkah is an honored city, it's not any ordinary city. Its distinction is so great that it's been given many names. We discussed this before, do you remember where? Where did we discuss this before?

'Abdullāh: والله, *I don't remember.*

In the Tafsīr class. Do you remember where in the Tafsīr class? In the Tafsīr class, we discussed this when we went over Sūrat Al-Fātihah. We mentioned many names for Sūrat Al-Fātihah. We explained that Sūrat Al-Fātihah has many names because it's the mightiest Sūrah in the Qur'ān, and we went over each one of those names. Several works have been written specifically about the names of RasūlAllāh ﷺ. Our Shaykh, Bakr Abu Zayd, once told us that there are over 15 books dedicated to that subject. The point is, the greatness of something is reflected in the diversity of its names and attributes.

كثرة الاسماء دالة على شرف المسمى

Special Sūrahs, special cities, and messengers have many names and attributes. These names and attributes reflect their honor and status. Yet when it comes to Allāh سبحانه وتعالى, they deny Him such. What's the meaning of Allāhu Akbar? Don't we say Allāhu Akbar? Isn't Allāh سبحانه وتعالى greater than everything that I've mentioned? He's the Greatest. A Sūrah can have multiple names that reflect its honor and status — so can a city, so can a Messenger — yet when it comes to Allāh سبحانه وتعالى they deny Him His Names and Attributes. Allāh سبحانه وتعالى is greater than everything in this existence. He's more Magnificent, more Exalted, more Honorable, and Higher than anything that comes to mind or that can be imagined.

الله أعلى وأجل

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَـٰدَةً ۖ قُلِ ٱللَّهُ

Say, "What thing is greatest in testimony?" Say, "Allāh..."

Allāh سبحانه وتعالى is the Greatest, and both the Qur'ān and Sunnah and sound reason affirm that He possesses the most Magnificent Names and Attributes, and they're beyond enumeration to us.

So to understand what's going to be covered Inshā'Allāh, I'll give some examples. Among what's going to be discussed in the chapter is, for example, Allāh سبحانه وتعالى's Speech, Kalām Allāh. It's a significant and weighty matter. It's a big issue. Throughout history, both past and present, it's been the subject of debate with the people of innovation dating back to the time of Imām Ahmad Ibn Hanbal رحمه الله تعالى. This issue became [such] a key issue that misunderstanding it can lead to serious misguidance and other matters, while

correctly understanding this issue is a path to clarity and guidance in other matters as well. Like, for example, the issue of whether the Qur'ān is created or the Word of Allāh سبحانه وتعالى. Due to the seriousness of this matter and the historical and ongoing disputes surrounding it, Al-Imām Al-Bukhāri dedicated several subchapters to clarifying the correct understanding held by the Salaf on this matter. He aimed to make clear what the revealed verses and Ahādīth affirm regarding the attribute of Kalām Allāh, the Speech of Allāh سبحانه وتعالى. He has, for example, a subchapter, باب كلام الرب عز وجل يوم القيامة مع الأنبياء وغيرهم. He has a subchapter, باب قوله وكلم الله موسى تكليما. He has a chapter, باب كلام الرب مع أهل الجنة. There was considerable debate surrounding certain Attributes that the Ulamā', for teaching purposes, referred to as As-Sifāt Al-Ikhtiyāriyyah. Ibn Taymiyyah رحمه الله تعالى discussed them in the second volume of his book Dar' Ta'ārud An-Naql wal-'Aql and in other parts of his book like Sharh Al-'Aqīdah Al-Asfahāniyyah or Al-Asbahāniyyah or Sharh Al-Asfahāniyyah and At-Tis'īniyyah throughout the Fatāwā. Examples of As-Sifāt Al-Ikhtiyāri are like Ar-Ridā, being pleased. Other examples would also be like Al-Ghadb, anger and wrath, and others would be like خلقه, the creation, what Allāh سبحانه وتعالى creates, and إحسانه، عدله، إتيانه، نزوله، استواءه، محبته، كلامه، سمعه، بصره، رحمته، سخته، إرادته, and so on. Inshā'Allāh, the principles related to these types of attributes will be clarified. The author included sub-sections addressing some of these attributes.

Another issue in which major deviance occurred is the matter of the creation of human actions, Khalq Af'āl Al-'Ibād. Just as Allāh سبحانه وتعالى is our Creator, the one who created our faculties like our sight, speech, hearing, and movement, He also is the Creator of our actions. Allāh سبحانه وتعالى said,

وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

While Allāh created you and that which you do?

It doesn't get any clearer than that. In fact, that verse is a Bāb or a subchapter under Kitāb At-Tawhīd on this matter, باب قول الله تعالى والله خلقكم وما تعملون. This topic is addressed in Kitāb At-Tawhīd in Sahīh Al-Bukhāri, but due to its seriousness, Al-Imām Al-Bukhāri رحمه الله تعالى authored an independent book specifically dedicated to this topic. You know the name of that book?

***'Abdullāh**: Yeah, Khalq Af'āl Al-'Ibād.*

The title is Khalq Af'āl Al-'Ibād. It's one of the finest of Al-Bukhāri's shorter works, and it's among the earliest books written as a refutation on this topic. And this shows what I just mentioned earlier, that Al-Bukhāri is not just a Muhaddith, he's an *Imām* in 'Aqīdah. Al-Bukhāri divided that book, Khalq Af'āl Al-'Ibād, into two sections. The first part addresses Khalq Af'āl Al-'Ibād, that topic, the creation of the actions of the servants. The second part focuses on refuting the Jahmīyyah and the Mu'attilah. In the book, for example, he affirmed that the actions of the servants — our actions — are created by Allāh سبحانه وتعالى, and that the Qur'ān is Kalām Allāh, it's the Speech of Allāh and not created, and he mentions in it matters pertaining to that. He also refuted the Jahmīyyah and the Mu'tazilah on several matters. He dismantled their claims in denying the Divine Attributes of Allāh سبحانه وتعالى, especially the attribute of Kalām Allāh سبحانه وتعالى. There are other refutations in that book as well. I think we'll conclude with this today, Inshā'Allāh we'll continue in the next class.

Tawhīd is a vast and profound subject. This introduction is intended to give you a general understanding of the chapter's main themes. This brief overview is essential for grasping the content that follows. You wouldn't be able to understand the subchapters of the

book or what the author is trying to get at without knowing this. If you already know it, Alhamdulillāhi Rabb Al-'Ālamīn. If not, it's essential to know this before we get into this book. There are a few other matters that I wanted to mention as an introduction to this chapter. We'll mention them Inshā'Allāh in the next class before we begin the actual study Inshā'Allāh.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم